

Christian Secretary.

HARTFORD, FEBRUARY 11, 1845.

The Bible Cause.

AMERICAN AND FOREIGN BIBLE SOCIETY.—Through inadvertence, we neglected to state last week, that the agent of the Am. & For. Bible Society, Rev. Dr. Macley, was about to make his annual visit to the churches in Connecticut. The following letter from a friend in another section of the State, however, has recalled the subject to our mind. We copy it entire, simply remarking that the first three months in the year are not apart by a vote of the State Convention to the interests of the Bible cause.

MEANS, EDITORS.—You will allow me to remind the Pastors and churches of Connecticut, that we are fast passing through that quarter of the year which was assigned by our State Convention to the Bible Cause. It seems to me that we ought to adhere as strictly as possible to this arrangement, at least until we put it to the test, and if it answers a good purpose, then let it be the order in coming time.

The cause before us, is surely a noble cause. We need present no argument to induce a Christian to feel that the giving the pure Bible "faithfully translated" to the nations of the earth is a most thrillingly interesting work. If, however, any one feels but little interest in this God-like enterprise, then let them stop and consider, if they can, how much the Bible has done for themselves. Let them trace the lines of moral influence—let them take measurement of the light and joy shed upon their paths, nay, into their hearts, by this blessed Book—let them think of the worth of those hopes which are inspired through the gospel, thus revealed, and then they may begin to feel the value of the Bible. This name Bible is capable of doing in every way for others, now "sitting in the region and the shadow of death," what it has done for us. The Bible is the great moral lever, in the hands of our missionary brethren, for raising a degraded and sunken heathen world, to God—Shall they be thrust out into the field, and then this power denied them? Fields are multiplying and whitening on every side. Shall they be occupied with suitable men and means, or shall they not? This has come to be a practical question, and one which the Christians of the present age cannot throw off at pleasure. It must be decided. It will be decided. If the churches, pastors and members, one and all, come up to this blessed work, under God, it shall be done. But if we delay, and hesitate, and perhaps resolve much, and do little, it cannot be accomplished, and who of us would be willing to take the responsibility of a failure? What pastor? what deacon? what member? Well, let us remember, if it fails, the responsibility may hang as much on us as any one. O, the thought of meeting millions at the Judgment bar of Jesus Christ, who have never seen the Bible, and possess none of the hopes or characteristics which it is adapted to inspire, and yet, we never gave the first dollar to put one into their hands.

What we want, my brethren, in this great work, is concert. Every one should do something. Father Macley is now visiting the State for the purpose of encouraging us onward in this work, and we are very happy to see him once more. When we look upon his whitened locks, we feel that he shall hear his voice pleading the "Bible Cause" but a few times more, at the most. He intended to have visited every church in the State, when he came into it, but he finds that it will be impracticable, on account of the season and the limited time; but yet he most ardently wishes (as every lover of this cause must) that each church will try to take up this subject in some form, so as to give every member a chance to do something, and let it be done now, during at least this and the coming month, for we wish after that, to attend to something else, and because the Bible cause is in pressing want at this moment. New Year's day the last dollar was taken out of the treasury to supply the call which is so imperative from China. Much will depend upon the pastors, and the co-operation of their brethren, whether the sums from Connecticut shall exceed what it has in years past.

M. G. C.

Universalism.

The editor of the "Trumpet" gives us another half column or more, in reply to our brief article, which he is pleased to term "a lame rejoinder." Well, we can assure the editor that we are not careful to answer him in this matter; but his present article suggests to us a few thoughts which we take the opportunity to present.

Respecting the incident which called out the Trumpet's first reply, (the drunkard's reasoning as to the safety of his soul,) we assured the editor that we spoke only what we knew to be a fact. To this he says, "Just give us the proof if you please—that will satisfy us." Perhaps so—and if we were writing particularly to satisfy the Trumpet, we should feel bound to give him the proof. But this is not our object, we merely repeat that we know the truth of what we stated; and if the Trumpet chooses to take our word for it, very well—if not, very well. We are not specially anxious whether he believes it or not. But mark it, the conclusion of that profane and intemperate man with regard to his safety, was perfectly logical and legitimate, from Universalist premises; and this the Trumpet does not deny.

But the editor is quite indignant that we should accuse him of perverting or misunderstanding the doctrine of election. "Does he suppose," says he, "that we do not understand the doctrine of election? We were brought up from our earliest childhood in the belief of it, and we did fully believe it once; though thank God we do not now. The doctrine of election is stated in the Westminster Assembly's Shorter Catechism," &c. &c. Sharply spoken, to be sure! But the editor of the Trumpet claims to have been familiar with the Bible this many a year, while it is to us perfectly clear that he does not understand it; and so, notwithstanding his "childhood" advantages, Westminster Catechism and all, he may not yet understand the doctrine of election. Hear him again:

"The invariable testimony of all Calvinistic divines is, that the election is not according to works, but grace. It is just this and nothing else, viz., that God does not save the elect, or make them his elect, because they are any better than others, but because he chooses to do so. The whole body of mankind, in a state of nature, are totally depraved. This is nonsense, to be sure, but it is Calvinism. All are alike wicked. God chooses to save some. He therefore determines to elect them to life and salvation;—but this is done 'without any foresight of faith, good works, or any condition performed by the creature.'"

Now we feel under no special obligation to defend the sentiments of John Calvin or the Westminster Assembly; but surely, a man who has had such facilities for knowing, as Mr. Whittemore has just told us he has enjoyed, ought to understand, that if the doctrine of election does teach that God elects his people not on account of faith or good works forerunners, yet it teaches that he chooses them to good works; and therefore, he who has not faith, as evinced in a consistent life, has no right to consider himself an heir of heaven. This is the Bible doctrine of election; whereas, we repeat the remark, Universalism makes no account of this qualification for happiness beyond the gates. And that is the difference.

But see how he also misunderstands or misrepresents the doctrine of total depravity. He explains his idea of this doctrine by the phrase, "All are alike wicked." Well, we have just to say, that the man who knows "Calvinism" so thoroughly, and yet can give such an exposition of the doctrine of total depravity, is exactly the man to turn Universalist. "All are alike wicked!" We wonder what "Calvinistic divines" taught him that. By the phrase "total depravity," as applied to our fallen race, is meant simply a total destitution of true love to God; but this destitution develops itself in almost innumerable forms and degrees of wickedness. Mr. W. advises us to "go and learn the catechism anew." We hand him back his advice, with a word in addition: Let him go and learn his Bible anew. But once more from the Trumpet:

"Universalism teaches that every sinner shall be dealt with according to his character. There is no respect of persons with God. Such is our doctrine. Just as long as a man is a sinner, just so long he will be miserable. He who sins most, suffers most, be it sooner or later. If a man is so great a fool as to be a drunkard, he will doubtless suffer for it."

Universalism teaches all this, does it? But according to the Trumpet's Universalism, all suffering ceases at death; and if Universalism teaches that he who sins most, suffers most in this world, it teaches that which is utterly false. Yet this false maxim is one of the main pillars of the system, and without it, it falls. "If a man is so great a fool as to be a drunkard," we are told, "he will doubtless suffer for it." But, sir, there are many who are not 'such great fools,' who nevertheless suffer quite as much here as the drunkard. Nay, there have been many of the most pious persons on earth, men of whom the world was not worthy, who have experienced more suffering during their lives, than a great majority of all the drunkards and blasphemers that ever lived. Ah, but, the Universalist will very gravely reply, a pious and godly person has consolations which more than make amends for all his afflictions. True—very true—the pious believer is consoled and animated by the blessed assurance that "where he remaineth a rest to the people of God."

"Where sickness, sorrow, pain and death, Are felt and feared no more."

And now look at it—the system of Universalism holds out precisely the same consolations, the same "blessed hope," to the very drunkard himself—the impenitent, incorrigible profane swearer whose case we related a few weeks since! And he who denies the right of such a man to this hope, is termed (who would believe it?) a *Partialist*! This, now, is Universalism, in what may be called its *naked simplicity*. And this is the system, which, with the sound of a trumpet, proclaims its "liberty" and "impartiality." Verily, were "Calvinism" all that the Trumpet expounds it to be, it might hold up its head without blushing by the side of such a system. One thing is certain—our belief in *total depravity* has never been at all lessened by our acquaintance with Universalism; though we beg not to be understood as intimating that professed Universalists are "all alike wicked!" But this brings us back to the point from which we started. And now we ask—when that profane and intemperate man resisted the admonition of a friend, by saying "Oh, my soul is safe; Jesus Christ died for all, and I'll risk my soul on that," did he or did he not reason correctly from the teachings of Universalism? There is but one answer—He did. But is this the teaching of the Bible? NO.

Boston Correspondence.

Boston, Feb. 1845.

BR. BURR.—At your request, I proceed to write you a brief communication about matters and things in general, and perhaps one or two in particular. Boston is somewhat of a singular place, and yet a very interesting and a very pleasant one. I find that it is one of the best places in the world in which to study human nature, being a sort of "omnium gatherum," or general receptacle for all sorts of notions, theories and plans. There is a wonderful collection of queer, out-of-the-way people here. Lecturers from all parts of the country flock hither and entertain the public with some very fine things, some very foolish ones, and some very pernicious ones. Here, too, we have specimens of all forms of religion, and I may say of irreligion. The anniversaries of our various professedly benevolent societies present a wonderful variety, and sometimes are not a little entertaining, occasionally somewhat disgusting. The Fouriéristes, or Socialists, for example, have lately held a *great little meeting*, in which some large things, some very absurd things, and some rather profane things were said and done. The President, Mr. Ripley, was formerly a Unitarian minister in this city; but getting tired of preaching Unitarianism, became a Socialist reformer, and is now at the head of the Fourier community at West Roxbury. By the way, it is curious and instructive to notice the *progress* of the Unitarian clergy in this region. Some of our leading politicians were formerly ministers of this denomination. This was the case with Edward Everett, George Bancroft, and George Palfrey, and some others. Theodore Parker, still the minister of the Unitarian Society in West Roxbury, is as much of an Infidel as were Rosseau, Bolingbroke, or Paine. Ralph Waldo Emerson, the high priest of transcendentalism in this region, a contemner of prayer, and of all past revelation, was also a Unitarian preacher in Boston. So was Mr. Mot, now a Fouriériste in the State of New York. Mr. Brownson, whose erratic and ridiculous course every one is acquainted with, was at one time also a strong Unitarian. The fact is, the Unitarians, though they comprise some good and learned men, are evidently placed upon an inclined plane, with a constant tendency to glide into scepticism or worldliness.—You have probably seen it stated in the newspapers that Mr. Sargent, one of the Unitarian city ministers, or ministers at large, as they love to call themselves, with special appropriateness perhaps, has recently resigned his commission, because the leading ministers of the Unitarian Association had expressed their disapprobation with an exchange which he made with Theodore Parker. From present appearances, I should think Mr. Sargent would go in the same direction as Mr. Parker. He has been writing some rather sharp letters to the Unitarian Association, among whose members, he affirms, there is one or two who entertain opinions similar to those which have rendered Mr. Parker so obnoxious.

The old Massachusetts Abolition Society, or the Garrison party as they are called, recently held their annual meeting in this place, at which they solemnly excommunicated, reprobated, and denounced the clergy. Whether they were consistent enough to do the same thing by all the judges and magistrates of the land, I am not informed. Fortunately the clergy mind their own business, and let such lunatics blaze away as much as they please. The community understand them pretty well, and are not likely to be imposed on by their gaudy and absurdities, and indeed it is the contempt in which they are held which causes them to make such a horrible outcry.

As to the condition of our churches here, it is beginning to be somewhat encouraging. A few conversions have occurred, and some quickening has been felt among the people of God. The attendance upon the means of grace is exceedingly good. Several of our congregations are decidedly on the increase. Our city missionary, Mr. Howe, has gathered an interesting congregation in the north part of the city, and a few brethren from some of the other churches connected with him in his labors, propose to form themselves into a church for missionary purposes. It is also in contemplation to build a chapel for their use, or procure for them a large and convenient hall. Mr. Howe's people have sold their meeting house for mercantile purposes, and intend to build another immediately, in a less business part of the city. It is also rumored that Mr. Neale's people will sell their house for a similar purpose, in the spring. Our ministers and people, I think, feel more and more the importance of stability and permanence in all our ecclesiastical relations, and upon the whole are setting a pretty good example, at least for Baptists. Ministerial changes in Boston and its immediate vicinity have been comparatively few for a number of years. But we feel, above all, the need of quickening grace, and converting power. May the great Head of the church open the windows of heaven, and pour out a blessing till there shall not be room to receive it.

Yours, &c.,

SPECTATOR.

"Truth, no Flattery."

The Managers of the Christian Review are in danger of becoming carnally uplifted by the "blushing honors" which are so frequently forced upon them. Some of our Baptist papers are making themselves happy over the following well-deserved tribute of praise which has been awarded to it by the (Pseudobaptist) Boston Recorder. "All friends of sound learning must rejoice to see such advancement in Biblical literature and theological science, as evinced by the articles in that Review. Some of the professors at Andover write for it, to show their interest in the laudable efforts of their Baptist brethren."

We know that our Boston friends have deemed it no small consideration in favor of our Review, its popularity with other denominations; but we trust they may be able to moderate their transports over this new leaf in its chapter. "The professors at Andover write for it, to show their interest,"—that seems to tell the story. Now if we could only manage to hang on to that Presbyterian little finger, till such stage of advancement, that a few more Baptists might show their interest in the publication, we might be able to go alone and have a Review all to ourselves. This very tribute, is certainly worth a couple of hundred Baptist subscribers.

For the Christian Secretary.
Letter from Merle D'Aubigne.

New York, Jan. 27, 1845.

MY DEAR BROTHER,—I have just received a letter, by the Steamship Cambria, from Dr. Merle D'Aubigne, of Geneva, in which he authorizes me to say to you that, in order to obviate all difficulty in relation to the future publication of the History of the Reformation in the sixteenth Century, by the American Tract Society, he will endeavor to put the work in such a form that it will be possible for you to issue it without censure from any quarter. He states he will revise the omissions made and see which of them he can adopt. He will also prepare an appropriate Preface for this New Edition. By some slight additions he deems it possible to remove some of the obstacles which have been in the way of the Society's publishing the work as it was originally written.

Yours most respectfully,

R. BAIRD.

Rev. Wm. A. Hallock, Cor. Sec. of the A. T. Society.

In a note to the Society dated, Geneva, Nov. 11, 1845, Dr. D'Aubigne says, "I render thanks to God that he has permitted me to be a collaborer with a Society so excellent as yours; and of the fruits with which he has designed to crown my humble endeavors, there is none which is more precious to me, than the thought of spreading abroad the great truths and the great things of God among the destitute settlements of your Great Valley, and other obscure and neglected portions of your country. But Oh, gentlemen, beseech the Lord, and call on your agents to pray, that he will not permit these volumes to go alone through your destitute settlements, but that he will accompany each by his Holy Spirit."

Another letter from Dr. Merle D'Aubigne.

It has been announced that the Rev. Dr. D'Aubigne is preparing an edition of his History of the Reformation, for the American Tract Society. The following letter addressed to Rev. Dr. Cox, of Brooklyn, who it appears had written him on the subject, breathes the spirit of an enlarged catholicity, and a concern for the welfare of the destitute millions of our country in their exposure to the wiles of Popery, which is worthy of the author and may well be cherished by Protestant Christians of every name.

Geneva, Dec. 11, 1844.

REV. AND VERY DEAR BROTHER.—I duly received your letter of Oct. 29, and thank you for the marks of affection which I find in it; and very particularly for the interest which not only yourself, but even venerable Synods of the Presbyterian Church, have shown in favor of my History of the Reformation.

I think, indeed, that it is due to a living author not to make any change in the works he has published, without his permission; and as to the changes made in my History, I think, as I have already written to America, that a distinction should be made between those which regard my own reflections, and those which regard the facts of history. The latter appear to me to be of a much more serious nature.

On the other hand, however, I know, sir, that the members of the Committee of the Tract Society are, as you tell me yourself, "good and respectable, and mean no harm." I know very well that their intention was to render a work which they valued, accessible to a greater number of readers.

I long since learned to esteem the labors of the Tract Society, particularly in the new settlements, and by means of colporteurs, as among those that are most useful to your great country.

How great then, dear brother, was the pain I felt on reading, in letters which I received from America, that a stop might be put to the activity of that Society. Two of my friends, your fellow-citizens, whom I knew personally during their stay in Europe, and who are neither of them members of the Committee of Publication, have written to me as mediators in this painful affair, and have told me, particularly one of them, that the Tract Society might be ruined by the discussion that has arisen relative to my History. I cannot tell how much it would afflict me to become the innocent cause of such a misfortune. I entreat you, therefore, both you and your honorable friends, to do all in your power to prevent it. It is a stranger—and yet not a stranger—that asks it of you.

My American friends beg me on their part to see what I could yield among the retractions that have been made, in order to enable the Society to publish a new edition which should have my approbation. The task they propose to me is certainly very difficult; I should much prefer not to perform it.

Yet, on the other hand, I have always maintained the great principle of Protestant unity. Recently, even, at St. Gall, in the General Assembly of Swiss ministers, I made a proposition, which was received, and which has for its object to manifest the true and spiritual unity of evangelical Christians of all denominations. This I think an important matter in view of the Popedom and its invasions; and if I can effect it without a sacrifice of principles, that my work shall go forth, with so many others, to fight Roman fanaticism in the numerous localities of your great valley, I shall think that I have performed a useful work.

However, Reverend and dear Brother, I am a Presbyterian; and I think the Tract Society would have done better just to say so; it would have explained every thing. But above all, let us be Christians, and all join hands to fight the Man of Sin and all the enemies of the glorious name of Jesus.

MERLE D'AUBIGNE.

Revival Intelligence.

Bridgport, Feb. 4, 1845.

BR. BURR.—Elder Jacob Knapp has been laboring in this city as an Evangelist for the last seven weeks with great kindness, ardor and faithfulness. The church and all the friends of God who attended the meeting, have been materially benefited. Twenty-one have united with the Baptist church, several are waiting for baptism, some who have been formerly members, are restored, and several of the converts will probably unite with other churches in this city.

The following resolution was unanimously adopted by this church, and we request its insertion in the Secretary. Resolved, That the happy results which have attended the labors of Elder Knapp with us for the last seven weeks, call for an expression of devout gratitude to God, and of sincere affection and confidence toward him as a minister of the gospel. By order of the church,

H. BLAKEMAN, Ch. Clerk.

New Haven, 10th Feb. 1845.

BR. BURR & SMITH.—Our Pastor, Bro. Teasdale, has been laboring in New York for the last ten or twelve days, assisting Rev. Mr. Wheelock and his church (in 16th st.) in the services of a protracted meeting.

In a letter which I have received from bro. T. dated Feb. 7th, he makes some mention of the state of religion in New York and its vicinity, which I thought might perhaps interest and encourage those of your readers who love Zion and the souls of men. I transcribe as follows: "The Bloomingdale church some distance above us, under the pastoral care of bro. Card, is enjoying an interesting revival. About forty have been baptized within a month—fourteen of them last Sabbath, and the work is still going on with unabated interest."

In regard to the state of things where Bro. T. is laboring, (16th st. church) he says:

"Our meetings are progressing with increasing interest, though our progress has been comparatively slow—the church being in an exceedingly cold state when we began. We have had seven or eight forward for prayers, and some very interesting cases of conversion have occurred."

Pray for us, that our present effort may be crowned with success; and that a rich harvest of souls may be gathered into the granary of the Lord.

Two or three other churches in the city are holding meetings every evening, with more or less interest. I have been pressed on every hand to assist the brethren, [in meetings at other places.]

I will barely subjoin, that I hope the request above for remembrance at the Throne of Grace, may meet a compliance on the part of your readers; not only for the people at 16th street, but for the hundreds of thousands in the great Metropolis who are "ready to perish."

The New York Evangelist has information from Prof. Smith, of Marietta College, who is now at the East, that the town and college had recently enjoyed a revival of religion. In the college there are but two left who are not church members or recent converts. The neighboring parishes of Belpre and Warren are also sharing in the good work. The hearts of Christians of all denominations seem drawn together, and they seem to be laboring and praying in harmony, and looking for still greater blessings.

The same paper also mentions a revival in Michigan city, where, up to Jan. 1, some 60 persons could be considered as having passed from death unto life. In the 2d Presbyterian church in Laporte there is a revival numbering 10 or 15 conversions, and also one in Kingsbury, some six miles below Laporte, where about the same number of conversions are reported. In Chicago, there is a powerful work of grace in progress, and there appears to be a growing seriousness throughout the region generally.

The Richmond Religious Herald contains notices of revivals in several different towns in Virginia. In Mecklenburg, upwards of one hundred have been baptized since August last. There have been added to the following named churches as follows: to Bethel 60; to Concord 20; to Clarksville 10; to Antioch 12 or 15. The churches at Danville are enjoying a revival. Twenty-five persons have professed conversion at the 4th Baptist church in Richmond.

DECLINATION.—We learn that the Rev. W. G. HOWARD has declined the unanimous invitation of the First Baptist Church and Society in this city to become their pastor.—The reason assigned by him for this course is, that he was not aware, till quite recently, of the extent of the attachment to him on the part of his church, and his friends in Middletown, generally.

We learn that the Rev. D. B. CHENEY has given in his resignation of the church in Mansfield, to take effect the first of April next. He leaves with the kindest of feelings existing between himself and all his people. It may be pleasing to the friends of Zion in general, and to old acquaintances in particular, to learn that the church in M. are about to give their house of worship a thorough repair, for which the funds are already raised. It is understood that Dr. C. has received and accepted a call from the brethren and friends associated, to form a new interest in Greenville village, Norwich.

We learn that the Rev. L. W. WHEELER has resigned the pastorate of the Baptist church in Bloomfield, to take effect in the Spring.

DIOCESE OF NEW YORK.—The Committee appointed to consider the sentence upon the Right Rev. Benjamin T. Onderdonk, and the effect thereof upon the powers and duties of the Standing Committee of the Diocese of New York, have come to the conclusion that the Right Rev. B. T. Onderdonk is still a Bishop; that he has not been degraded or deposed from his Diocese, or order; and that the Standing Committee of New York, under the suspension, has become the regularly constituted ecclesiastical authority of the Diocese. The Committee consisted of Chief Justice Jones, Murray Hoffman, Esq., and Hon. Gulian C. Verplanck.—New York Tribune.

The Pastor's Prayer Book.

The New York Evangelist, in speaking of the present condition of Zion, and the reason why religion has so long languished in the churches, relates an anecdote which is worth recording. A clergyman of last and deep experience in religious matters, who was known to be earnest and fervent in his preaching and praying, and whose labors had been greatly blessed, had declined in his ministrations grew cold and languid, and his spirit drooped in the performance of his duties; some of his flock were cured to remind him of the sad deficiency. "Alas!" said he, "I have lost my prayer book." "Your prayer book?" said his astonished visitors, "we never knew you used one." "You are mistaken," said the minister, "I relied upon my prayer book. I mean—the prayers of my people—since they have ceased earnestly to pray for me, I seem to preach and pray and labor in vain."

We fear that this kind of prayer book has been too much neglected of late by professing Christians. Let us come into universal use again; or in other words let the churches of all evangelical denominations commence praying in earnest, and the too common complaint, that Zion languishes, will cease to be heard.

BIBLICAL RECORDER.—The editor of this paper informs his readers that he shall commence the publication of the correspondence between Drs. Wayland and Palmer, in a few weeks. He is careful, however, to guard himself against the wrath of some of his slave-holding subscribers, by assigning five reasons for the course he is about to pursue; one of which is, that he wishes to leave the abolitionists without even a pretext of complaint against him; and another, that he is "under obligation to the Christian Secretary" to publish two of the Doctor's letters. If he had said the whole, he would have come nearer the mark. But never mind; let him publish them, and we are not particular about the reasons which he offers for doing so. We are sorry to find that he is under the necessity of promising his readers that this is, probably, the last time that he will have occasion to ask their indulgence in reference to the existing strife on slavery. We had supposed that the redoubtable editor of the Recorder, was an independent man.

THE BIBLE IN COMMON SCHOOLS.—At a meeting of the Board of Aldermen in New York, a week or so since, it was voted not to appropriate any further sums of money for the use of those schools from which the Bible is excluded. This settles the matter, so far as Bishop Hughes, or the Catholics under his spiritual control, are to derive any benefit from the public school money. Out of the city of New York, we do not recollect of an instance where the Bible has been excluded from the public schools.

BAPTIST HERALD.—The first number of a semi-monthly paper, published at Carbondale, (state of Pennsylvania), we suppose, has reached us. It would only be imitating the popular fashion of the day to say "we wish them success." If the paper is needed by the denomination, it will meet with success; if it is not needed, the sooner it dies the better. The Baptist Record, published at Philadelphia, ought to answer all the purposes of a denominational paper for the state. We never liked the idea of two religious papers, of the same faith and order, in the same state. They are apt to differ in sentiment, and thus produce divisions in the denomination, when they should be exerting exactly a contrary influence.

There is a Lutheran "Book Concern" in Baltimore, which, from an official report just published, it appears has cleared \$10,053.94, up to the present time. In nearly every religious denomination there is a publishing concern of some kind. Ours ought to do twenty times the business that it is now doing. Can't something be done to make this concern what it ought to be?

CHEROKEES.—Late intelligence from the Cherokee Nation states that there is trouble brewing, if not a virtual declaration of war already, between the "Rags Party," who comprise about two thirds of the nation, and the "Treaty Party" or "Old Settlers," as they are called. The difficulties originated in the division of monies and claims to lands, growing out of treaties with the United States.

WITHDRAWAL OF FELLOWSHIP.—The Baptist church in Sunderland and Montague, Mass., have, with the advice of an Ecclesiastical Council, withdrawn the hand of fellowship from Elder Samuel Everett, the late pastor of that church. The charges preferred against him were, that he had broken his covenant obligations by formally withdrawing from the church; that the manner in which he had observed the Lord's Supper was unscriptural, having communion with unbaptized persons. In addition to this, it appeared that he had denied the possibility of salvation to any, unless they come out from what he calls Babylonish churches.

AMERICAN TRACT SOCIETY, BOSTON.—An address of sixteen pages, signed by the Chairman and Secretary of this Society, and dated Boston, Feb. 6, 1845. It takes a liberal and enlightened view of the operations of the Tract Society, and contains many facts in relation to its organization mode of conducting business, &c., with which it is reasonable to suppose the public is but little acquainted.—It should be circulated extensively among the churches.

PRIZE ESSAY.—Our readers will observe by reference to our advertising columns, says the New York Evangelist, that the General Temperance Council, through their Executive Committee, have offered the liberal premium of \$100 for the best Temperance Essay.

REV. N. H. EGGLESTON, a young Congregational clergyman and a native of this city, is to be ordained as pastor of the church in Ellington on the 19th inst. Dr. Babbell is to preach the sermon on the occasion.

FIRE.—The office of the New York Tribune was destroyed by fire on the morning of the 5th inst. The fire originated in the publication office, where, at 4 o'clock, a boy had kindled a fire in the stove for the day. There was a high wind and violent storm of snow at the time, and so suddenly did the flames spread, that several persons who slept in different parts of the office barely escaped with their lives. Several stories of the building were occupied by the proprietors of the Tribune for the different departments of business connected with the establishment. The loss of property amounts to about \$18,000, on which there was an insurance of \$10,000. The mail books of the Tribune, together with some three or four hundred dollars in money, notes, &c., were deposited in a salamander safe, which was taken out of the ruins on the second day after the fire, when it was found that the contents were in a state of perfect preservation.

Jansen & Bell, map stationers, occupants of the same building, lost about \$18,000; insurance \$8,000. Ensigns & Son, map publishers, lost \$1300, covered by insurance. Humphrey Phelps, lost in books and tea, about \$800; insurance expired a fortnight since. Mr. Bigelow, publisher of the Baptist Memorial, sustained a considerable loss.

supposed to be insured. Some of the sufferers severely. Eichthal & Beilishers of the "Deutsche Schnell" of German books, besides suffering particulars. The Wesleyan Missionary book-binders and job printing office. The rear of Tammany Hall, time during the fire, but was extinguished by the firemen. The office of the publishing office of Wilson & Co.

The streets were badly blocked, time the fire occurred; so much were unable to reach the spot; the gale, the snow falling very fast, frozen up. Under these circumstances that no more damage was done.

FIRE AT NEWARK, N. J.—A fire about daylight on Wednesday morning following buildings situated on Broadway, Nos. 150 and 152, four stories and 156, two story brick building, three story frame dwelling house, being by itself on the opposite side of the street, but was eventually saved.

Post Office Bill.

The Postage Reform Bill, so called on Saturday last by a vote of 38 to 10. The first section of the bill fixes letters weighing less than half an ounce at five cents; and the same charge there may be writing or marks of any information. Double letters a single letter, triple, &c.

Sec. second fixes the rate of postage. All papers containing not more than may be carried thirty miles from the free; beyond that distance, the charge.

Sec. third fixes the rate on pamphlets, handbills, &c., when printed on cap paper, or paper not larger than folded, directed and sealed, at five cents. The franking privilege to members of Congress. The tails to the bill, too lengthy for express are forbidden to carry letters by express, and the same charge may be carried outside the mail, as usual of the Department, consequent upon age; and should this sum prove insufficient shall be paid out of any money in the treasury appropriated, provided the payment, exclusive of the salaries messengers of the General Post-office of the same shall not exceed \$4,500,000.

The Oregon Bill passed the House Monday, the 31st inst., year 1845 provides for the occupation of the United States, at the expiration of notice shall be given by the President of Great Britain. An amendment to the bill, declares "that there shall be no punishment of crimes, where the punishment is provided in said Territory." This amendment passed 131, says 69.

A number of private bills have been passed.

The Snow Storm of Tuesday week, was unusually severe, and fell to the depth of about one foot in many places, and in consequence of a very bad drift, in consequence of which it is much deeper. The snow much all over New England. New York in Maryland, they had rain instead of damage was done to the shipping, some instances the hands were badly frozen.

PETER PARLEY'S GEOGRAPHY FOR TEEN MAPS and one hundred and York; Huntington and Savage.

The extraordinary popularity of juvenile books, of that incognate writer, is a sufficient recommendation of his rhapsody, were nothing else said in it; deserves something more than a mere fact that Peter Parley is the author of the book, together with illustrations that illustrate the facts which the mind of the child, are most adapted to cause for which it is designed. Instruction of children, is to render interesting and interesting as possible; and the author of the little book before us, for sale by Belknap & Hamerick.

MAUNDER'S TREASURY OF HISTORY Huntington's News Office. This is a history of the world, containing in sub-volume of volumes. The whole three dollars, and will make upwards of a hundred volumes.

WATER CURE JOURNAL.—Huntington's News Office. This is an unassuming little semi-monthly, which contains ten times the value of its cost, on the best means of preserving health on water-cure, &c., which the litigation to examine unless he chooses.

Selected Sum.

REPORT OF THE COMMISSIONER OF the State of Ohio gives the whole number of population as 541. Their occupations are as follows: Farmers 117, Laborers 16, Carpenters 10, Clerks 8, Merchants 10, Teachers 10, Blacksmiths 10, Lawyers 10, Students 10, Musicians 10, Artists 10, Writers 10, Editors 10, Publishers 10, Booksellers 10, Stationers 10, Printers 10, Engravers 10, Sculptors 10, Painters 10, Musicians 10, Artists 10, Writers 10, Editors 10, Publishers 10, Booksellers 10, Stationers 10, Printers 10, Engravers 10, Sculptors 10, Painters 10, Musicians 10, Artists 10, Writers 10, Editors 10, Publishers 10, Booksellers 10, Stationers 10, Printers 10, En

The Pastor's Prayer Book.
 York Evangelist.

The Tribune for the different editions connected with the establishment. The amounts to about \$18,000, on which there is a claim for \$10,000. The mail books of the bank some three or four hundred dollars worth, were deposited in a salamander safe, and the rest of the ruins on the second day after the fire. It was found that the contents were in a fair preservation.

Law stationers, occupants of the same building, lost \$18,000; insurance \$9,000. Engravers, lost \$1200, covered by insurance. Most in books and ties, about \$800; in outright sales. Mr. Bigelow, publisher, sustained a considerable loss.

Farmers	117	Laborers	37
Teachers	16	Carpenters	12
Shoemakers	10	Clerks	8
Tailors	8	Merchants	7
Tailorlesses	7	Preachers	7
Blacksmiths	6	Lawyers	6
Students	3	Musicians	2

her christian faithfulness. Dying suddenly, and in her

her christian faithfulness. Dying suddenly, and in her

[Illegible text]

Poetry

Scene in Gethsemane.

BY R. F. WILLIS.

The moon was shining yet. The Orient's brow
Set with the morning star, was not yet dim!
And the deep silence which subdues the breath
Like a strong feeling, hung upon the world
As sleep upon the pulse of a child,
'Twas the last watch of night. Gethsemane,
With its bath of leaves of silver, seemed dissolv'd
In visible stillness; and, as Jesus' voice,
Of his disciples, it vibrated on,
Like the first whisper in a silent world.
They came on slowly. Heaviness oppress'd
The Saviour's heart, and when the kindnesses
Of his deep love were pour'd, he felt the need
Of near communion, for his gift of strength
Was wasted by the spirit's weariness.
He left them there, and went a little on,
And in the depth of that hush'd silence,
Alone with God, he fell upon his face.
And as his heart was broken with the rush
Of his surpassing agony, and death,
Wrang to him from a dying universe,
Was mightier than the son of man could bear,
He gave his sorrows way—and in the deep
Prostration of his soul breathed out the prayer,
"Father, if it be possible with thee,
Let this cup pass from me." "Oh, how a word,
Like the forc'd drop before the fountain breaks,
Still the press of human agony!
The Saviour felt its quiet to his soul;
And, though his strength was weakness, and the
Light which led him on till now was sorely dim,
He breathed a new submission—"Not my will,
But thine be done, O Father!" As he spoke,
Voices were heard in heaven, and music stole
Out from the chambers of the vaulted sky,
As if the stars were swept like instruments.
No cloud was visible, but the radiant wings
Were coming with a silvery rush to earth,
And as the Saviour rose, a glorious one,
With an illumined forehead, and the light,
Whose fountain is the mystery of God,
Enshrin'd within his eyes, bowed down to him,
And nerved him with a ministry of strength.
It was enough—and with his God-like brow
Re-written on his Father's messenger,
With meekness, whose divinity is more
Than power and glory, he returned again
To his disciples, and awak'd their sleep,
For he that should betray him was at hand!"

To the Rev. Richard Fuller, D. D.

LETTER VII.

MY DEAR BROTHER.—In my last letter I endeavored to illustrate the manner in which I suppose the New Testament to have prohibited the existence of Domestic Slavery. It is not by any precept forbidding it, but by the inculcation of such truths respecting the character, the value, and the responsibility, of man, and his relation to his fellow man and to his Maker, as are utterly inconsistent with the institution. The next question which naturally occurs is this, why was this mode of expressing the divine will adopted? I inquiry I propose to consider in the present letter. I fear that this correspondence is becoming wearisome by its length, and shall therefore, in the remarks that follow, study the utmost brevity.

You will perceive at once, that I am by no means obliged to reply to this inquiry. If such is proved to have been the method chosen by Omnipotent Wisdom, we all concede that it must have been chosen for the best possible reason.—The fact is all that we need be anxious to discover. Nevertheless, if we are able to show probable reasons for the course adopted by inspiration, it may anticipate various objections that might otherwise suggest themselves.

I remark then in the first place, this mode of teaching is, in all respects, conformable to that universally adopted by the Saviour and his apostles. In the words of Archbishop Whately* "it was no part of the scheme of the gospel revelation to lay down any thing approaching to a complete system of moral precepts—to enumerate every thing that is enjoined or forbidden by our religion, nor again to give a detailed general description of Christian duty—or to delineate after the manner of systematic ethical writers each separate habit of virtue or vice." "New and higher motives were implanted, a more exalted and perfect example was proposed for imitation, a loftier standard of morality was established, rewards more glorious and punishments more appalling were held out, and supernatural aid was bestowed, and the Christian with these incentives and advantages is left to apply for himself in each case, the principles of the Gospel. He is left to act at his own discretion, according to the dictates of his conscience; to cultivate Christian dispositions, and thus become a law unto himself." Nay, still further, care was taken in the revelation of the New Testament to guard the disciple of Christ against respecting a system of precise moral enactments. For this reason the precepts which are given are sometimes contradictory, as when we are commanded to "let our light shine before men," and also "not to let our left hand know what our right doeth." Sometimes the literal precept was extravagant and irrational, as when we are commanded "to pluck out a right eye" or "cut off a right hand." Sometimes the precept was itself insignificant, as when we are told "to wash each other's feet." In all these and similar cases, it is plain that we are taught to disregard the precept itself; and looking beyond it, to adopt as the rule of our universal conduct the principle which it is evidently intended to inculcate. If any one has any doubts on the mode of New Testament instruction in this respect, I beg him to read the essay, to which I have referred.

I think it must appear obvious to every reflecting mind that this is the only method in which a universal revelation, which should possess any moral stringency, could have been given, for all coming time. A simple precept, or prohibition, is of all things the easiest to be evaded. Lord Eldon used to say that 'no man in England could

construct an act of Parliament through which he could not drive a coach and four.' We find this to have been illustrated by the case of the Jews in the time of our Saviour. The Pharisees, who prided themselves on their strict obedience to the letter, violated the spirit of every precept of the Mosaic code. Besides, suppose the New Testament had been intended to give us a system of precepts, there were but two courses which could have been adopted. The first would have been to forbid merely every wrong practice of that particular time, the second to go forward into futurity and forbid every wrong practice that could ever afterwards arise. If the first mode had been adopted every wrong practice that might in after ages arise would have been unprovided for and of course unforbidden. If the second had been adopted the New Testament would have been a library, more voluminous than the laws of the realm of Great Britain. Both of these courses would have been manifestly abused. The only remaining scheme that could be devised is, to present the great principles of moral duty, to reveal the great moral facts on which all duty must rest, the unchangeable relations in which moral creatures stand to each other, and to God, and without any precepts in each particular case to leave the course of conduct to be determined by the conscience of every individual acting in the presence of the all-seeing Deity. To illustrate the practical difference of these modes of teaching, I ask is there any danger that either you or I, acting in the spirit of the principle which teaches us that thou shalt love thy neighbor as thyself, would violate any law of the United States? We have lived many years without even knowing what these laws are, and yet have never violated one of them. But yet the precepts which are intended to guard against such a violation are the study of a lifetime; and the number of them is annually increasing and must increase in order to render our rights in any manner secure.

Now such being the mode in which it was necessary to make known to men the moral laws of the New Testament, it is plain that to this mode the instruction in respect to slavery must be subjected. If this form of wrong had been singled out from all the others, and had alone been treated preceptively, the whole system would have been vitiated. We should have been authorized to inquire why were not similar precepts in other cases delivered; and if they were not delivered, we should have been at liberty to conclude that they were intentionally omitted and that the acts which they would have forbidden were innocent. I cannot but consider this as a sufficient reason why no precept should be given on the subject of slavery, and why, like almost every other, certainly like every other social wrong, it should be left to the results of the inculcation of a moral principle.

There seems to me other reasons why this mode of instruction should be adopted in this particular instance.

1. The reason of the duty to abolish slavery is found in the moral relations and responsibilities of a human being. But these moral relations and responsibilities were at this time wholly unknown. This I have attempted to illustrate in my last letter. It was certainly reasonable to postpone the inculcation of the duty until the truths were promulgated on which this duty was founded. The fundamental truths of the declaration of independence had, during the previous struggles of our colonial history, become fully known and universally acknowledged. On the ground of these, our Fathers declared our connection with the mother country severed. But of what use would have been such a declaration if these principles had never been either promulgated or understood. Every one sees that such an act would have been inoperative and absurd.

2. Again, slavery, at the time of our Saviour and Apostles, was a social evil. It was established by laws. The whole community enforced these laws on every individual. The master could only manumit such a portion of his slaves as the law permitted. He could go to no other country and then set them free, for the whole civilized world was under the same dominion. If he set them free contrary to law, they were liable to be reduced again to a worse bondage than that from which he had delivered them. Hence it was manifest that the system could only be abolished by a change in the public mind, by inculcating those principles which would show the whole community that it was wrong, and induce them, from a general conviction of its moral evil, to abandon it.

I can also perceive other practical benefits of great importance which would necessarily attend this method of abolishing slavery. To have inculcated the right of the slave to freedom, and the duty of the master to liberate him, absolutely and immediately, while both were ignorant of the principles on which the precept was founded, and wholly uninfluenced by these principles, must have led to a universal social war. The masters would not have obeyed the precept, the slaves would have risen in rebellion. This attempt had been frequently made before, and had been put down by horrible bloodshed. There is no reason to suppose that the same result would not have taken place again. Myriads of unarmed and ignorant slaves could never have stood the shock of the Roman legions. Commanded by able generals and supported by the wealth of the empire.—Hence, to have adopted the method of abolishing slavery by precept would have defeated the great object in view and rendered the condition of the slave worse than before. Such, in all cases except in insular situation, has been the result of servile insurrections.

The result of the abolition of slavery by the inculcation of the principles of the Gospel would be the reverse of all this. By teaching the master his own accountability, by instilling into his mind the mild and humanizing truths of Christianity; by showing him the folly of sensuality and luxury, and the happiness derived from industry, frugality and benevolence, it would prepare him of his own accord to liberate his slave, and to use all his influence towards the abolition of those laws by which slavery was sustained. By teaching the slave his value and his responsibility as a man, and subjecting his passions and appetites to the laws of Christianity; and thus raising him to his true rank as an intellectual and moral being, it would prepare him for the freedom to which he was entitled, and render the liberty which it conferred a blessing to him as well as to the state of

which he now, for the first time, formed a part.

Such was in fact the result of the promulgation of Christianity upon the Roman Empire. As the gospel spread from city to city, and began to exert an influence upon the public mind, the laws respecting slavery were gradually relaxed, and every change in legislation was in this respect a change for the better. This tendency continued and increased until, throughout the whole empire, slavery was at last abolished. And, by the admission of all, this abolition was purely the result of the teachings of the gospel. And still more, it was first commenced, and its progress was accelerated by the noble example of the Christian church. To liberate their fellow men from servitude was, very early in the history of Christianity, deemed to be one of the most urgent duties of religious benevolence. Clemens, in his Epistle to the Corinthians, remarks: "We have known many among ourselves who have delivered themselves into bonds and slavery that they might restore others to their liberty." Paulinus, Bishop of Nola, expended his whole estate, and then sold himself, in order to accomplish the same object. Cyprian sent to the bishop of Numidia 2,500 crowns, in order to redeem some captives. Socrates, the historian, says that after the Romans had taken 7,000 Persian captives, Acacius, Bishop of Amida, melted down the gold and silver plate of his church with which he redeemed the captives. Ambrose, of Milan, did the same in respect to the furniture of his church. It was the only case in which the imperial constitution allowed plate to be sold.—These facts sufficiently illustrate the manner in which the early church interpreted the teaching of the gospel respecting slavery, and also the effect which this teaching had upon their practice.*

And thus we see that the very reason why this mode of teaching was adopted, was to accomplish the universal abolition of slavery. A precept could not have done this, for, in the changing condition of human society, the means would have easily been devised for eluding it. But by teaching truths, the very truths in which Christianity consisted, utterly and absolutely opposed to slavery, truths founded in the essential moral relations of creatures to their Creator, it rendered it certain that when Christianity was understood and obeyed, this institution could not exist. Thus the principles of the gospel have once abolished slavery from the face of the earth. They have almost done it for the second time. May we not hope that the work will be speedily accomplished, and accomplished forever.

And here I think that the New Testament, having adopted this as the correct and only universal mode of accomplishing this object, is perfectly consistent with itself, in giving no precept to Christian masters. The gospel is a universal rule. It prescribes no moral duty for one man, and excuses from that duty another, when both are under the same circumstances. If it prescribes the duty of manumitting their slaves to Christian masters, it must have prescribed it to all masters, that is, it must have adopted that other mode of teaching, by precept, instead of teaching by principle. It therefore left the whole matter to the operation of principle, and the manner in which that principle was acted upon by Christians, I have already illustrated. In all this I see nothing but the benevolence and long mindedness of the Deity. God treats his intelligent creatures according to the nature which he has given them. He reveals his will. He promulgates truth of universal efficacy, but frequently allows long time to elapse before the effect appears, in order that that effect may be the more radical and comprehensive.

These seem to me to be sufficient reasons for the mode of teaching which the New Testament has adopted in respect to slavery. On this subject I do not see that there can be any question between us. I have always remarked that our Southern brethren are specially opposed to immediate abolition. They consider it absurd, ruinous, inhuman, and destructive to society itself. They also declare that if abolition is ever to be accomplished, it must be accomplished by means of the inculcation of principles which naturally lead to it; and not by force of arms, or by the passage of arbitrary acts. It would then seem peculiarly unreasonable for them to assert that there is only one method in which the abolition could with benevolence to all parties be accomplished, and then to assert that the gospel could not certainly mean to abolish it, because it had adopted this very method.

Before leaving this part of the subject, it may be well to consider very briefly in what manner the principles which we have been discussing, bear upon the question of slavery in our Southern States.

In the first place, if slavery be inconsistent with the principles of the gospel, it is wrong, and God requires us to abandon it. And besides, God does not require us to abandon it, simply because we are Christians, but because we are men, his creatures, and because it is at variance with the moral law under which we are created. If it be asked when, I ask again, when is it our duty to obey God? Is it not our duty always and everywhere, semper et ubique, as soon as we hear his commandments. A reason that would be sufficient for delaying to obey God for a moment, would be a sufficient reason for disobeying him forever. If the physical act to which his commandment tends, be in any respect out of our power, we are to act honestly and in his fear, from the principle of obedience, and remove, as far as possible, every obstacle that exists to the perfect obedience of the commandment.

2. What are we to learn from the manner which the gospel adopted to accomplish the abolition of slavery? I answer, we are at liberty to use the same manner, in just so far as our circumstances and those of the early Christians correspond.

The reason for the gradual abolition of slavery under the gospel, was that all parties were ignorant of the principles on which the rights and duties, and responsibilities of men were founded.—The world then knew of nothing better than polytheism, and all the absurdities of heathen mythology. It was necessary that this darkness should be dispelled, before the moral light could shine upon slavery, or upon almost any other wrong. Slavery was then universal, and there existed small opportunity to know its moral evil in the sight of God. The case with us is different. We have from our earliest youth been in-

structed in the gospel of our salvation. The fundamental principles on which our duty rests, are as familiar to us as household words, we have only to apply them to our particular case, and the will of God in respect to us cannot be mistaken. Nay, we, in our declaration of independence, have already acknowledged the very principles now in question. We have seen slavery abolished all around us. There is therefore no need for delay for the purpose of inculcating on us the principles on which duty rests.

Again, slavery was then, and it is now, a social evil. It is established and maintained by the power of society, and it can be abolished only by legislation. The case was the same in the early ages of Christianity. There is however, this one remarkable difference. Then the laws were nothing but the published will of a despot. The subject had no power to make or unmake them. It is by no means the same with us. We make our own laws. Every citizen who exercises the right of suffrage is himself responsible for every law that is made, unless he has put forth his full constitutional power to prevent it. Hence a grave responsibility rests upon every Christian citizen in respect to the laws by which he is governed.—If he favor or if he do not remit laws at variance with the gospel which he professes, he is responsible to God for all the wrong which these laws create.

In a word, I believe that slavery is forbidden in the Scriptures just as almost every other sin is forbidden; that is, by the inculcation of moral principles which are utterly at variance with it. Is not this the almost universal method of the New Testament teaching. Do you not, my brother, so interpret it? When you attempt to teach men that they are sinners against God, do you enumerate the precepts which they have broken, or do you set before them the character of God and the universal relations to him? If their conduct has been at variance with all these relations, does not their own conscience pronounce them guilty? The case is, as I esteem it, similar here. God has thus taught us that slavery is wrong, a violation of his most holy law. And if so it is our duty at once to abandon it.

The manner in which this is to be done may, I apprehend, vary with our circumstances. Such, I think, we may believe to be the teaching by example of the New Testament. A man, I suppose, delivers himself from the guilt of slavery, at the very moment when he, in the sight of God, renounces all right in his fellow man, and acts in sincerity of heart, in the presence of his Judge, in conformity with that renunciation. The manner of his acting out this renunciation may, however, vary with the circumstances of the case. All that the gospel requires is, that, unbiased by interest, unswayed by persecution, he carry out the principles of the gospel wheresoever they may lead him. He is to do this as an individual, with respect to those whom he now believes that he has unjustly held in bondage. He is to do it in respect to the community whom, by his former precept and example, he has either led into or confirmed in error. He is to bear his testimony to the truth, whatever sacrifice it might cost him. So soon as the church of Christ acts upon these principles, our land will be freed from the sin of slavery.—Until she do this, the stain of blood guiltiness, and if it be a sin at all it is a sin of appalling magnitude, is found on her garments.

I think I can illustrate my view of this subject by a familiar illustration. I do not intend to do it offensively. Suppose a man to have been guilty of great dishonesty. He holds in his hands the property of several of his fellow men, of which he has obtained possession unjustly. He repents of his sin, and wishes to obey the gospel of Jesus Christ. I tell him that he has offended God, and injured his neighbor, that he has no right to hold a farthing or a fraction of all this part of his possession. The moment he repents of this sin, and in the sight of God renounces all right in this property, and holds it only for the good of the rightful owner, he ceases to be guilty of the sin of dishonesty. But to carry out this principle may be a work of time and labor. One whom he has defrauded may be his next door neighbor. To him he will make restitution immediately. Another may live a thousand miles off. To him he will restore his own in such a manner as will most directly and safely accomplish the object. The property of another may have been inherited by heirs; to these he will restore their portion according to the principles of law and justice. He may thus be obliged to hold this possession in his own hands for some time after he has renounced all right to it as his own. He holds it however, not for his own benefit, but merely for the sake of being the better enabled to do justice. He is innocent of dishonesty in just so far as he thus holds it. If he allow any unnecessary delay to intervene, if because the rightful owner does not know of his loss, if because he cannot restore it to-day he resolves that he will not restore it at all, or if because he finds some difficulty in carrying out the principle of right, he quietly relapse into his former state and uses as his own and for his own benefit, what on the eternal principles of justice belongs to another, in the sight of God and man he is guilty of dishonesty.

Such, my dear brother, seem to me some of the reasons why the Scripture selected this mode of teaching us our duty on this subject, and of the bearing which this mode of teaching should have upon our present practice.

I am, my dear brother, yours, with every sentiment of Christian affection,

THE AUTHOR OF THE MORAL SCIENCE.

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Jan. 20.

Suspenders, Hooks and Eyes, &c.

BARROWS, PHELPS & CO. offer at wholesale and retail, on fair terms, 100 doz. Hotchkiss & Merriam's superior Rubber Suspenders, from the lowest to the highest cost. Also, North's celebrated patent Hooks and Eyes, at factory prices.

Jan. 20.

Alpacas, Bombazines, Gimps, &c.

BARROWS, PHELPS & CO. offer a full variety of black and colored Cotton and Silk warp Alpacas, in desirable patterns and styles. Also, a full assortment of blue black and Jet Bombazines, from Auction, at less than usual prices. Also, 100 pieces black and colored Gimp, and gimp Cord, at wholesale and retail.

Jan. 20.

MASON GROSS,

DEALER IN

WOOL SKINS AND WOOL.

The highest price paid for Wool Skins, at

No. 57 Main street,

Near the Stone Bridge, over the store of E. Shepard & Sons,

HARTFORD, CONN.

Jan. 17. 45tf.

Copartnership.

THE subscribers having this day entered into copartnership for the purpose of carrying on the Wholesale Boot, Shoe and Leather Business in the city of Hartford, under the name and firm of D. Townsend & Co., would respectfully inform their friends and the public generally, that they are constantly manufacturing and have now on hand a complete assortment of Men's and Boy's BOOTS and SHOES, which are offered for sale on the most favorable terms. They are also manufacturing almost every variety of coarse and fine Ladies' BOOTS and SHOES, which they will dispose of in a manner that shall be satisfactory to purchasers.

The friends and patrons of the late firm of D. Townsend & Co. are respectfully invited to give us a call at our new store, No. 90 State street, one door east of Dr. Isaac D. Ball's Drug Store.

D. TOWNSEND.

JOHN B. ELDERDRE.

P. S.—Wanted, a few workmen on Men's and Women's work, to whom good encouragement will be given.

Hartford, Jan. 5, 1845. 184

PROTECTION INSURANCE COMPANY.

Office North side State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the honor of increasing its capital to half a million of dollars.

The Company will insure policies on Fire and Marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Daniel W. Clark, Ezra Strong,
William W. Ellsworth, Wm. A. Ward,
Charles H. Northam, John Warburton,
William Kellogg, Elisha Peck,
Lemuel Humphrey, Thomas Knapp,
B. W. Greene, A. G. Hazard,
Willis Thrall, Edmund G. Howe,
Elery Hills.

DANIEL W. CLARK, President.

WILLIAM CONKLIN, Secretary.

HARTFORD FIRE INSURANCE CO.

Office North side State House Square.—This Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this company has no Agent, may apply through the Post Office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Charles Keeney,
S. H. Huntington, Henry Keeney,
H. Huntington, James Goodwin, Jr.,
Albert Day, John P. Brace,
Junius Morgan.

ELIPHALET TERRY, President.

JAMES G. BOLLES, Secretary.

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per should be addressed to BURR &

To the Rev. Richard Fuller

LETTER VIII.

MY DEAR BROTHER.—In my tempted to exhibit the reasons writers of the New Testament the will of God on the subject of ciple rather than by precept; al such being the revealed will of man and imperative duty is im disciples of Christ, in the slave I shall ask your attention to a t marks on the latter of these corre shall close my part of this corres I fear too much protracted.

I remarked in the preceding views which I have taken of this rect, it is the immediate duty of at once to free himself from the and, also, by the use of his who power, to free his country from

In pursuing this subject some would suggest that this, as it se be the duty of every man, spec ciple of Christ, were slavery no you have represented it to be another to labor for our benefi tract or consent." By our very men, we are under solemn obligations to respect the rights thing that lives. Every other with the same rights as ourselves all, he is created with the imali life, liberty, and the pursuit of deprive him of these as a punish while yet he continues under the law, is one of the severest in criminal code of any human recognize, even when the pun fined to his own person. But he be conceived of so atrocious as signing of a human being to se and the extension of this puni terity down to the remotest ge this the penalty even for murder civilized world would rise up in enormous injustice. How great injustice when such a doom is in criminals convicted of atrocious upon men, women, and children, been accused of any crime, and there is not even the suspicion of moral creature of God be innocent punishment upon his fellow-cra never do any thing to deserve have these poor, defenseless and mon done, that they and their should thus be consigned to hop If they have done nothing, how cent, if we inflict such punishme But yet more. The spirit of Chr understand it right, teaches us ciples of pure and elevated just the most tender and all embracing

Captain of our salvation was ann the gospel to the poor; he was broken-hearted, to preach deliver tives, and recovering sight to the at liberty them that are bruise comforter of them that are cast disciples of such a Saviour, then, how much less the greatest, of pu a human being, who has never crime that should deserve it! All this, as it seems to me, m duty of every man, especially of Christ, even were slavery such a fined it, that is, if the slave were compulsory labor, but fed and siderate care, if he were as pe selves under the protection of respecting him were made with other inconvenience were imp except merely what might be nee his faithful labor, and if in the profits of his labor, a cautious lov ed to him his just portion of th labor and capital.

But if under such circumstan would be our duty to free our responsibility which attaches to injustice, how much more impera duty, if all these modifying circu tally reversed? What if these human beings, without crime, or the suspicion of wholly without the protection of rendered up by society to the w ters, absolutely, without the pow or the hope of redress, to be master shall choose? You and the character which the word of fallen human nature. We have how insufferably arrogant and ce man becomes, when entrusted w power. What then must be the human being left without remed cias of this power? I know it there are laws for the protection ask, is there one of these laws blot upon a statute book, if we tures to whom they refer to b like ourselves? But these laws seem to me merely a mockery. law, when the testimony of the injury can never be taken in a need fear punishment, when the

* Whately's Essays, Vol. 2 p.